



# INDIAN RECORD

L.J.C. et M.I.

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## Commons Hear Plea For Indian Members

Ottawa — Canada's Indian population should be given a chance to plead its own case in the House of Commons, a Conservative MP suggested last month.

Murray McFarlane, member for Kootenay East, proposed that Indians be allowed to elect five members to bring their problems directly to the floor of the House.

"We have already made a start during the regime of the present government by the appointment of an Indian to the Senate," he said.

He was referring to Senator James Gladstone, a Blood Indian from Cardston, Alta., who was called to the Senate in 1958.

Mr. McFarlane spoke during Commons debate on spending estimates of the Indian Affairs Branch.

Members ranged over a wide assortment of Indian problems.

James Speakman (PC — Wetaskiwin) suggested that a force of Indian constables be formed to prevent the illegal sale of liquor on reservations.

Harold Winch (CCF — Vancouver East) charged that Indians in British Columbia have been "robbed of their lands" by the federal and B.C. governments.

He contended that an order-in-council passed in 1912 gave the two governments authority to sell land held by Indians with their consent. However, only half of the profits from the government sales were turned over to the Indians.

Citizenship Minister Fairclough replied that this all happened "a long, long time ago," and "that over the years undoubtedly things were done that should not have been done. I cannot, however, sit in judgment on anyone who participated in those actions."

### Indian Meet Set For June in Chicago

The American Indian Conference will be held at the University of Chicago in June 1961. Indians throughout the United States have been asked to hold preliminary discussions of a proposed statement of Indian rights and a proposed method of Federal administration of Indian affairs.

According to Dr. Sol, Tax Coordinator of AICC, these discussions will culminate in a statement of rights and needs, of proper Federal policy, program and administration and appropriate programs for organizations concerned with Indian welfare.



Pictured with some of the handicrafts for sale at the seventh annual Indian and Metis Conference in session in Young United Church are, left to right, Miss Nancy Green, Shoal Lake Indian Reserve, Ont.; Mrs. Alex Ryle, Fairford Reserve, Man.; and Mrs. Alfred Cooke, wife of the chief of Bloodvein Reserve, near Berens River, Man.

(Winnipeg Free Press)

### Indian, Metis Conference

## Delegates Seek Aid To Solve Problems

Nearly 50 resolutions passed last month by the Manitoba Indian and Metis Conference offered brief glimpses of the conditions under which some of these people live.

Many resolutions sought federal or provincial government help to tackle the social and economic problems, experienced for years by Indians and Metis.

"These are steps in the right direction," insisted some of the 300 odd Indian, Metis and white delegates to the conference.

They and government and churchmen, welfare officials and others passed resolutions which sought to help overcome their difficulties in housing, employment, education and other things.

Wherever possible, said one resolution, there should be kindergartens to help Indian-Metis children adapt themselves more quickly to another culture and language.

One resolution said everything "worthwhile" of Indian-Metis

culture must get publicity to help down the barriers of discrimination against them.

Many are paid as little as \$5 per day for 16 hours work in fish processing plants. The province should enforce Manitoba's 61 cents minimum hourly wage, said a resolution.

Another resolution urged the province to pass legislation requiring all bush clearing contractors to provide adequate board and housing for their workers.

The resolution also said until such proposed legislation is passed, the government should insist that bush clearing contractors provide such services to their workers.

Conference officials said the resolution was presented "in light of evidence" of low pay and poor living conditions among 150 Indian and Metis bush-workers at the Grand Rapids power site.

(Turn to page 3)

### Manitoba To Assist Indians

Winnipeg — Agriculture Minister George Hutton rejected CCF criticism that his government is not doing anything to develop co-operative programs at Indian settlements.

The criticism was levelled by David Orlikow (CCF — St. John's), who praised the work of the Indian-Metis conferences but said the government had no program to carry through their recommendations for co-operatives.

Mr. Hutton countered with a flat statement that his government is prepared to provide guarantees to assist in the establishment and maintenance of co-ops.

However, he said, the Indian and Metis must show a desire on their own to establish co-op movements.

### Well-Prepared

Mr. Hutton told the legislature that Federated Co-operatives Ltd. is well prepared to assist the

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## Minister Makes Encouraging Report

Canada's record of treatment of its Indian population is scarcely a source of national pride, but there have been praiseworthy improvements in recent years. According to Citizenship Minister Ellen Fairclough, there are now 40,000 Indians in school, compared with 16,000 in 1945. 3,000 young Indian men and women are in high school and university, compared with only 71 in 1945. Last year the Federal Government spent \$27,000,000 on Indian education, double what was spent in the previous three years.

This advance is heartening to all who want to see the Indians take their rightful place as full Canadian citizens. Indeed, Mrs. Fairclough predicts that this objective can be fully achieved in two generations if a good percentage of Indian students can be persuaded to attend high school and university.

"We are convinced," she told the Ontario English Catholic Teachers Association in January, "that there is no permanent solution to the Indian problem short of integration between the Indian and non-Indian populations of Canada. This solution is going to remain beyond our reach until all our Indian citizens have received the education and technical training which will permit them to take places in industry, business and the professions on equal terms with other Canadians."

The prospects for success are excellent because one-half of all Indians in Canada today are of school age or under. Here then is the opportunity. It is to the credit of the Diefenbaker Government that it not only sees the issue clearly but is taking practical steps to discharge a long-neglected responsibility in this regard. There is no single policy that would redound more to Canada's credit among other nations, particularly the non-whites, than that of wiping out, once and for all, any trace of discrimination against our Indian population.

# Another Step Towards Civic Maturity

There are in Manitoba some 40,000 people of Indian ancestry of which nearly half are Metis and the other half Indian — Cree, Ojibwe, Sioux and Chipewyan. Religion-wise, one third of the Indians and more than one half of the Metis are Catholics.

The Faith was brought to them over a century ago by secular and religious priests, soon joined by Sisters; coureur-des-bois and fur traders from Quebec also brought Catholicism with them; a very large sector of the Indian and Metis population joined Protestant faiths through contacts with early settlers, officials of fur trading companies and missionaries.

While the Indians settled on reservations set aside for them by Treaties with the Queen, the Metis people were given rights to lands to already occupied — but many of them sold out and were left without property.

The task of evangelizing the aboriginal people of Manitoba was carried out along a pattern common to all Western territories. Missionaries erected churches, opened schools and hospitals.

As the buffalo disappeared from the plains, Indians and Metis had to seek other means of livelihood.

In the south, Indians were assisted in farming, while in the North fishing and trapping remained abundant sources of livelihood.

Education was extended to Indians through residential schools, later supplemented by day schools. By the very nature of nomadic life, school attendance was generally poor and seldom reached beyond the third or fourth grade. As medical and welfare services were minimal, tuberculosis and infantile mortality decimated the natives.

It was not until after World War II that, freed from the scourge of tuberculosis and of

infantile mortality, the population began to increase rapidly; rising standards of education, welfare assistance (such as family allowances), better roads, participation in war services, all contributed to a marked change in attitudes on the part of the people of Indian ancestry. The movement towards the city was accelerated; students became interested in technical training; employment was sought outside the reserve of Metis community.

It was not until a few years ago, however, that the general public became aware of the rapidly growing problems which faced the native population as natural resources diminished, fur prices came tumbling down, fishing dwindled through large scale commercial operations and more and more Indians drifted to the city.

To answer these needs the Welfare Council of Greater Winnipeg organized its first general conference on Indian and Metis problems seven years ago. The first years Indian delegates were highly critical of the federal government and not much practical good came out of these meetings. As the years went by more careful attention was given to instruct the delegates as to the purpose of the conference and the basic program of community development began to infiltrate among the Indians and Metis.

More and more numerous also were the delegates from Metis communities; more and more welfare workers, missionaries, teachers, experts in the exploitation of natural resources offered their services to the conference.

The end result is that this year's conference was the most successful ever staged. Over 300 delegates represented over a third of Manitoba's native population attended; discussion and study periods covered a variety of problems brought to the attention of the conference by the delegates themselves; parliamentary procedure was followed throughout; some fifty recommendations — all based on solid facts — were directed to the federal and provincial governments as well as to welfare bodies and the general public.

No longer did the Indians air alleged or true grievances and ask for more relief assistance; but they did ask for jobs; for vocational training so that better paying employment might become available to them; high school and technical education; protection of fishing and trapping areas; payment of fair wages and better living accommodation on the job; the establishment of consumer and marketing co-operatives; markets for native arts and crafts. Protests were registered against history books, films, and TV programs which give an erroneous and derogatory image of the Indian; moral protection of the young women coming to the city was stressed; ways and means of creating an effective local administration were studied; the exercise of electoral franchise — both federal and provincial — was urged.

In a word, the Winnipeg Welfare Council Indian-Metis conference is doing a great work on behalf of the native population, a work that sets it as example and ideal for other Canadian provinces to emulate.

Truly, in Manitoba, the people of Indian ancestry have taken another step towards full social and political maturity.

G. L.

## Pilot Project Successful

Initiated as a pilot project by the Department of Indian Affairs, the Rehabilitation centre at Assiniboine hospital in Brandon, Man., is the only one of its kind in Canada.

## Assiniboines Were In Manitoba

The editor of the INDIAN RECORD, Rev. G. Laviolette, O.M.I., gave a lecture to the St. Boniface Historical Society March 7 describing the Indian population of Manitoba with special reference to the Assiniboine tribes which occupied the province before 1800 and to the Dakota (Sioux) refugees from Minnesota from 1862 to our times.

Conducted on behalf of handicapped Indians and Eskimos who choose to make their way in the "white" world, the program of training-in-residence has been operating for the past two years.

The students are given clothing allowance, taught to handle money, budget and care for their wardrobes. They learn social and workaday world rules. The demands of "off the reservation" include the routines of punctuality, dependability and co-operation.

Classes range in size from 9 to 16 persons. They are taught the essentials in complicated laws affecting every worker relative to taxes, unemployment insurance, pension schemes and unions.

Similar centres are planned for Winnipeg and other cities in the immediate future.

## Northern Indian Woman Leaves \$70 To Pope

Vatican City — A woman of the Rabbit-skin tribe in the Northwest Territories has left \$70 of her tiny estate to His Holiness Pope John XXIII as a token of her affection for the Church. The Holy See has been notified of the bequest by Bishop Paul Piche, O.M.I., Vicar Apostolic of Mackenzie, Canada.

Bishop Piche did not identify the woman by name but said she was a parishioner at Fort Good Hope, which lies on the Mackenzie River about 25 miles south of the Arctic Circle.

He said she left her estate to a sister with the stipulation that \$70 be sent by Bishop Piche to Pope John.

Bishop Piche noted that the woman belonged to one of the poorest Indian tribes but had "a heart rich in virtue and love for the Church and its visible head."



## Delegates . . .

(From page 1)

Last month a one-man government inquiry investigated the men's complaints after they walked off their jobs, complaining they were poorly treated by bush-clearing firms.

The inquiry resulted in men being paid \$1.35 per hour for a nine-hour day in clearing bush on a piece work basis, plus five cents an hour extra for using their own power saw. Indian workers got back pay of about \$2,000, dating to last November.

Another resolution asked the province to study the possibility of a co-operative fish marketing organization.

The preamble to the resolution said there was a great deal of waste and duplication in competition between fish companies and not enough attention is paid to improving the quality of marketable fish.

The conference also passed a resolution asking for provision of small loans up to \$1,500, repayable in five years, to fishermen through some government agency or by professional guarantees to banks for such loans.

Manitoba's nurses are to be asked to recruit and send nurses to staff nursing stations "urgently needed" on many Indian reservations and Metis communities.

The conference passed a resolution asking the nursing profession to promote a campaign among high school girls to train for such a job.

The resolution's preamble said there was an urgent need for more nursing stations on isolated reserves and northern communities.

Another resolution indicated the practice of tourists buying such Indian souvenirs stamped as "made in Japan" was frowned upon.

The conference said hand-made crafts of Indians-Eskimos were unprotected from cheap imitation knick-knacks "much inferior in artistry and beauty" to true native craftsmanship.

The conference suggested federal legislation, similar to that in the United States, prohibiting sale of any goods purporting to be Indian made.

A resolution was passed urging federal laws to "promote the development" of Indian and Eskimo art.

More Conference reports on pages 4, 5 and 8.

## Lady Chief

Duncan, B.C. — The Cowichan Indian band in this Vancouver Island district, which this year becomes the first in British Columbia to administer its own funds, is led by Louise Underwood, 28. She is the first unmarried woman elected chief of a B.C. band.



Native 'Farewell Dance' interpreted by Leonard and Irene George, members of Chief Dan George's family troupe, in St. Paul's parish, North Vancouver.

Irene George is secretary of the archdiocesan Curia of the Legion of Mary and works as a secretary for the diocesan Family Services Bureau in Vancouver. (B.C. Catholic Photo)

## Duncan, Chemainus Hosts To T-V Stars

Chief Dan George and his family will be among the entertainers taking part in an Indian concert to be staged in Duncan and Chemainus, B.C., March 24 and 25.

Chief Dan, "Antoine" and Robert George, "Bonaparte John", acquired fame in the television series "Caribou Country". Featured on the same program were Marie, Paul, and Art George.

The Georges with their six-piece orchestra and floor show are familiar to radio fans and night-club goers.

Teaming up with St. Paul's Dancing Troup, their concert has been acclaimed as the finest performance staged on the Kitsilano Show Boat in twenty-five years.

Besides meriting praise from federal and provincial authorities, this concert won for them a trip to Palm Springs, Cal., where they entertained at the Chi-Chi with Murray Arnold, Bob Hope, Harris, Moore and other Hollywood celebrities.

They were such an attraction at the P.N.E. that they were brought back for five repeat performances including the Miss P.N.E. Show which drew a crowd of 25,000.

St. Paul's Dancing Troup took first honors at the B.C. dancing festival in April 1960, at Vancouver. These children are champions in the national dances including, Irish, Spanish, Dutch, Ukrainian, Scottish, English.

The main feature of the March show will be an all-Indian operetta: "Black Hawk's Last Dance," a St. Patrick's Day specialty and "Music and Dances of Nations."

All the entertainers are active members of the Legion of Mary's Praesidia, senior and junior.

## Atlin Girl Wins Prize

An Atlin girl, Josephine Jack, is the winner of the Martha Louise Black memorial bursary which is awarded annually by the Whitehorse chapter of the IODE.

The bursary was made available to Grade XII students who, after graduation, planned to carry on their education at a recognized educational institute.

An average of 72 placed Miss Jack first in her class. She is now attending the Vancouver Vocational Institute where she is studying to be a secretary. She was formerly a pupil at Lejac and Lower Post Indian Residential School. She has also won an Indian Affairs Department scholarship.

## Next Month . . .

the Indian Record will publish an illustrated feature on the founder of the Oblate Missionaries, Bishop de Mazenod, whose death occurred May 21, 1861.

Copy deadline is Tuesday, April 11. Your co-operation will be appreciated in sending news and photos for that date. (Ed.)

## BOOK REVIEW

THE SAVAGE COUNTRY. Walter O'Meara. Houghton Mifflin. \$5.00. 1960. An outstanding account of the Canada fur trade, the lives and times of the men, both white and Indian, of the old Northwest.



# Highlights of the Seventh Annual In

## Increase in Aid Noted

Resolutions passed at the Manitoba Indian and Metis conference last year have been credited with assisting in securing credit and housing totalling \$337,800 for Indians and Metis.

This was reported to this year's conference Feb. 22 by Rev. G. Laviolette. He said Indians and Metis got action on resolutions dealing with credit, housing and farming.

He cited some examples: The Indian Affairs Branch made a \$4,000 loan to two men at Norway House for a bombardier to ferry freight and passengers.

A resident of Fisher River borrowed \$300 to set up a reservation barbershop while an Indian at The Pas got a loan of \$1,000 to finance purchase of a used truck for hauling wood and commercial loads.

Another man borrowed \$500 for a coffee house on the Norway Reserve. About \$60,000 in loans was advanced for purchase of cattle by Manitoba Indians and Metis.

Father Laviolette said much of reservation housing remains substandard. Applications for 316 houses were received and only 178 could be provided for \$272,000.

Metis are not of the same status as Indians and neither provincial nor municipal governments had authority to give either cash grants for building construction.

## Mohawk School Supervisor Urges Pride in Heritage

A noted Canadian Mohawk said Canada should do as the Romans once did — maintain the customs of defeated nations. Then the Indian will integrate successfully with pride in his rich cultural heritage.

The advice was given by J. C. Hill, supervisor of schools on the Six Nations Reservation, near Brantford, Ont.

The Romans established their own institutions among the conquered who later became proud of belonging to such an advanced civilization, Mr. Hill said.

Perhaps Canada should take the same tack to help Indians bridge the gap between his and the white culture.

Top pictures: left — A few of the delegates at the Winnipeg Conference. Right — Assiniboia High School students took part in the conference discussions.



Economic adjustment of Indians can be quickened if they knew they could retain their culture and land. "There is a fear of losing their culture. This fear sets up a barrier to progress which can't be made under duress."

The Indian child must learn of his proud heritage to help him preserve and use his cultural values as a firm foundation in meeting the problems of life, Mr. Hill said.

"If we develop self-respect, self-confidence and faith in the individual's ability and worth, Indian character in the future will remain strong."

"When he leaves the reserves, he will not go to the marginal areas of the city. Your jails will not be full of prostitutes."

Mr. Hill, a Mohawk, who runs a 1,100-pupil school with 38 Indian teachers, said the Indian must solve his own problems. But teachers and administrators should try to bring out the leadership qualities of his people.

"We have had an Indian problem for 400 years and it reminds me of a pot of water on a stove. Every now and then someone takes the lid off to see if it's still boiling."

He did not blame the uninformed non-Indian for his apathetic attitude to Indians when "history books and movies have taught and depicted the Indian as a villain, savage and lazy."

Mr. Hill said he was disheartened to learn of what is being taught about Indians in many schools and urged that greater efforts be made to correct these history book errors.

"Why can't the movies be made to show the steps or progress the Indians have made; the stand they took at Queenston Heights and many other places to defend this country?"

"If this was done the attitude toward the Indian would gradually change and this alone would be an inspiration to the Indian."

## Fight Your Own Way Says Frank Calder

Canada is awakening to its responsibility to the Indian, but the Indian himself must work hard if he is to earn equal status, Canada's only MLA of Indian ancestry said Feb. 21.

"New laws tend to give you the chance to take the initiative yourself," Frank Calder, MLA for Atlin, B.C., told Indian delegates attending the opening sessions of the seventh annual Indian and Metis Conference in Winnipeg.

"But they're not made so society will take you by the hand and lead you out of the corner. You have to fight your way out of the corner yourself."

One of the keynote speakers for the four-day conference, which was sponsored by the Welfare Council of Greater Winnipeg in Young United Church, Mr. Calder hit hard at the reservation system.

"Reservations should be wiped away," he said. "The system has been a barrier (to integration) and certain reservations are breeding grounds for the inferiority complex. . . . They're nothing but colonies in the dominion."

He felt federal hearings which have been going on for three years into the Indian question were going to produce "most enlightening" results. "Great events" were going to take place, he predicted, when the findings were released.

The government might go so far as to hand over the whole responsibility for the reserves to Indians themselves, making the tribes self-governing bodies, he said. But if there is no leadership on the reserves, this can't be done.

Indians must study provincial affairs, because much of their future — including education — is in provincial hands, he said. And Indians, he felt, are ready to partake of the benefits of education now.

"You have to think about and know your problems," he declared. "And don't forget you are now a citizen, though perhaps still classified as a ward. Any one of you can run in an election — and win."

And, he added, he fully expected to see several Indian members in the next House of Commons. There are many ridings in Canada in which there are large numbers of Indians, Mr. Calder noted.

"Use your good judgment. Play your cards well and use your vote wisely," he urged. "You hold a powerful hand."

The Joint Parliamentary Committee on Indian Affairs has resumed its sessions Wednesday, March 1. Reports on these sessions will be carried up to date in our next (April) issue of the Indian Record.



INDIANS, YOUNG AND OLD, from Fort Totten Reserves in Manitoba staged traditional group dance Boniface. The entertainment followed a banquet session. Four-year-old Sioux Indian Kirk Johnson, right, was



# Indian-Metis Conference in Winnipeg



Center — Rev. G. Laviolette, Conference Co-Chairman, pins the Crest of the City of Winnipeg on guest speaker Mr. Jos. Hill, on behalf of the city's Mayor Stephen Juba.

## Marrying Relatives Said Harmful

A race of mental and physical defectives can result if intermarriage between close blood relations on the same Indian re-

servation continues, an Indian Anglican minister said Feb. 23.

There's too much of this intermarriage on some reservations, Rev. Adam Cuthand of Martin Lake, Sask., said at the banquet session of the Manitoba Indians and Metis Conference.

He advocated that young Indians marry those of another reserve or elsewhere. "We don't want to be known as a race of mental defectives."

Unless the present situation on some reservations was corrected, such a thing may happen to their race, he said.

In his speech dealing with integration of Indians, he said his people have been "long-suffering" for too long. It was time they became aggressive in a highly competitive society.

This was the Indians' greatest drawback, he said. He cited the case of an Indian who was cheated by a storekeeper, yet accepted this without argument.

When it comes to integration, everyone has different ideas about defining it, he said. Integration to him was the adoption by the Indian of the best in white and Indian culture. Indians can expect disappointments. But if they had a religious faith, they had something they could always return to.

## Accurate History Texts Asked For

Mrs. F. M. Bastin, speaking at the 7th annual Indian and Metis conference said, "some of Manitoba's history text books need to be changed. They could do a much better, a more accurate and sympathetic job of interpreting the part that Indians have played in the history of Canada."

She said the committee had received a sympathetic hearing when they approached the department of education asking for changes in history texts, and were told that the changes would be made when it came time to change text books.

"Our committee would like to see supplementary material on the culture and history of Indians included in the course at Teachers' Training College. In April 1961 two members of the committee will go to the college and address the teachers on Indian culture because it is felt that teachers should have this knowledge of the past and present history of the Indian and Metis people."

### Educational Progress

Mrs. Bastin spoke of progress in education in 1960. For the last two years the Province has earmarked \$5,000 to provide bursaries for needy Metis children wishing to continue their

education. Several have been assisted to date and persons interested should write to the Special Schools Branch, Department of Education. Study is being made of the Duck Bay family development project.

During the summer the department sponsored a summer course for teachers in applying knowledge of Indian culture to the teaching of Indian and Metis children and 41 teachers from Indian schools and special schools took part.

Under review by Manitoba government is the establishment of pre-technical training to meet the needs of all Manitobans who lack the pre-requisites for admission to Manitoba Technical Institute and similar training centres.

She said the committee is also pressing for establishment of hostels or residences for Indian and Metis children attending city schools from rural points.

## Seek Protection of Native Crafts

Handicrafts created by Indians must be "protected" by the government, the price controlled, proper outlets for their sale set up, said resolutions formed at the Conference women's section.

Cheap imitations by Oriental countries competed now with various native handicrafts of Canada. The importance of high standard of work was emphasized by Mrs. Frank Bastin and Mrs. Ronald Robinson.

White moccasins sell better than tan. Miniature ones for the lapel are popular, also headbands. Beads for moccasins and leather coats cost 19 cents a pound at Hudson's Bay House, the women said.

Qualities desirable in hooked and braided rugs, their washing qualities, and making of red willow baskets were discussed. Willows must be cut at the right time so they bend and won't crack. Applying shellac to hold the fibre was advised.

## Sioux Drums Beat

Old-time Indian traditions from peace-pipe smoking to an owl dance were observed at the conference.

Even a red-haired Englishman was made an honorary Cree chief at a banquet and pow-wow in the Native Sons hall in St. Boniface, the social highlight of this year's Indian and Metis Conference.

Over 500 Indians, Metis and whites watched intensely as 40 Sioux, Saulteaux and Cree Indians from Manitoba, Saskatchewan and North Dakota performed traditional group dances.

Acting chief Frank Merrick from the Long Plains Reserve near Portage la Prairie, dressed in fringed buckskin and feathered headdress and carrying a tomahawk, led in a group of 30 dancers all in costume from his and the Oak River Sioux Reserve. Both men, women and young children performed to the accompaniment of drums and chanting.

Joining Chief Merrick in a peace-pipe smoke were Health and Welfare Minister George Johnson, and Jack Harris, principal of the Indian residential school at Portage.

Granted the honor by eight dancers from Saskatchewan, of being named an honorary chief, namely Chief Moose Hide, was a comparative newcomer to Canada from England, John Melling of Toronto, who is executive director of the Indian and Eskimo Association of Canada.

Leader of the Saskatchewan dancers was Regina lawyer Bill Wuttunee.

Two other performing visitors were Sioux Henry Johnson from the Fort Totten Reserve in North Dakota and his four-year-old son Kirk. Young Kirk brought the house down with his dancing to his father's drumming and singing.

Master of ceremonies was James Elk, of Oak River Sioux Reserve, Griswold.

## Group Seeks Co-op Plan

The 50,000 strong Co-operative Union of Manitoba will ask the government of Manitoba to establish a co-operative development program on Manitoba Indian reserves and in Metis communities.

The resolution was passed March 29. CUM president-elect Frank Syms said many Indians, Metis and missionaries expressed a desire to establish co-ops at the recent Indian-Metis conference.

Fort Totten, N.D., and the Griswold and Long Plains group dances at the Native Sons of Canada hall in St. Boniface, the social highlight of the annual Indian and Metis conference. Right, was celebrating his birthday.

(Free Press Photo)



In Northwest Territories

## Historic Names for Schools

Canada is honouring the memory of a dozen courageous men and a woman to whom the present-day north owes much, as the Minister of Northern Affairs and National Resources announced that six of the largest federal schools in the Northwest Territories have been named after well-known explorers and the seven residences, associated with four of the schools, after Catholic and Anglican missionaries responsible for opening some of the first schools in the north.

"Some of these explorers dared the pack ice in ships that wouldn't be allowed out of port today," said Mr. Dinsdale. "The Missionaries endured the harshest conditions devotedly for few visible rewards. Students who attend our northern schools should know about such hardy pioneers and honour what they did. These are names that Canada must remember."

The schools are at Chesterfield Inlet, Fort McPherson, Fort Simpson, Fort Smith, Frobisher Bay and Inuvik. Student residences, built by the government, are operated under contract by the Catholic and Anglican churches.

Here is how the names fit the places:

Chesterfield Inlet: Joseph Bernier school; Turquetil Hall residence.

Fort Smith: Joseph Burr Tyrrell school; Breynat Hall residence.

Inuvik: Sir Alexander Mackenzie school; Grolier Hall residence (Catholic), Stringer Hall (Anglican).

Fort Simpson: Thomas Simpson school; Lapointe Hall (Catholic residence), Bompas Hall (Anglican).

Fort McPherson: Peter Warren Dease school; Fleming Hall (Anglican). Frobisher Bay: Sir Martin Frobisher school. Yellowknife: Sir John Franklin school.

Bishop A. Turquetil, O.M.I. (1876-1955), spent forty-two years in the Arctic mostly at Chesterfield Inlet. Became first Vicar Apostolic of Hudson Bay in 1925.

Bishop G. J. E. Breynat, born 1867 at Saint Vallier, France, was ordained in February 1898 and assigned to the Arctic mis-

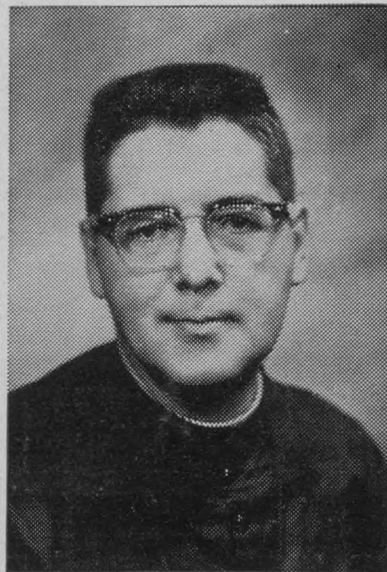
sions to evangelize the Indians and Eskimos. Became the first Apostolic Vicar of the Mackenzie in 1902.

Father P. Grollier, O.M.I., was the first priest to found a Catholic mission in northern Canada. He arrived at Fort Resolution in July 1858, and, until his death in 1864, established missions along the Mackenzie River as far north as Fort McPherson, where he died.

Sister Marie-Adeline Lapointe was superior for the first group of Grey Nuns and the founder of the first orphanage and school at Fort Providence, N.W.T.

The Grey Nuns were the first white women to nurse and teach the Indians in the Northwest Territories. They travelled by Red River cart over 2,000 miles between Minneapolis, U.S.A., and Lac La Biche, Alberta, then crossed the rapids of the Athabasca River on a very rudimentary barge to reach Fort Providence in 1867.

Joseph E. Bernier (1852-1934), made twelve expeditions to the Polar Seas. By exploring and patrolling the polar regions that had been ceded to Canada in 1880 by the Imperial Government he reaffirmed Canada's sovereignty over the Arctic archipelago.



Rev. Antonio Lacelle, O.M.I., Pastor of Camperville, Manitoba, has been recently appointed to McIntosh, Ontario; Father Lacelle has labored most of his life in Northwestern Ontario with the Sautaux Indians whose language he knows fluently.

## Indian Center in Seattle

By Alice Winters in The Christian Science Monitor

Seattle's Indian Center at 2604 First Avenue, first of its kind in this state, is proving its worth as a dispenser of hospitality and counseling to Indians in need of a helping hand or just a place to meet.

The center is a dream come true for a group of Indian women living in Seattle who, about two years ago, organized the American Indian Women's Service League to undertake service projects among the Indians of Washington State.

The league received the 1960 Seattle Civic Unity Committee Award for outstanding contributions to effective community relations. The citation paid tribute to "their vision, wisdom, and skill, their courage and determination to develop better understanding among Seattle people and the Indians of the state."

### Center's Start Related

Mrs. Pearl Warren, president of the league and first director of the center, was one of three Indian women who were encouraged by Dr. Erna Gunther, professor of anthropology at the University of Washington, to start their own organization to act as a referral group for Indians coming to town and needing assistance in making the adjustment to living away from the reservation. The exodus from the reservations has been speeded up by the federal government's termination policy.

Mrs. Warren related how the center started out by visiting Indian families to find out what they needed. Sometimes it was food or furniture. Sometimes it was proper clothes to take a job. Sometimes, just friendship or advice. "Indians seldom ask for help," she said, "and there are many things about city living that frighten or confuse them."

### Activities Sponsored

From a few women with an idea, the group developed into a full-fledged service league dedicated to "service to Indians by Indians."

This service includes visiting Indians who are confined to local hospitals, helping newcomers budget their incomes for life in the city, giving moral support and encouragement to Indian students taking vocational training in Seattle schools, and fostering appreciation, on the part of the public and the Indians themselves, of the culture and art brought to Seattle by Indians.

It was soon realized that a paramount need was for a place where Indians could meet one another. "Indians are a gregarious people," explained Mrs. Warren. "In the past, many Indians coming into Seattle have had no place to meet their friends except the taverns. In fact, we were the only minority group in the city that had no meeting place of our own."

### Talks Rouse Interest

One day when Dr. Gunther was unable to keep a speaking engagement she asked Mrs. Warren to go in her stead.

Her talks have aroused a great deal of interest in the plight of Indians in Seattle. A full-blooded Makah, brought up on the Neah Bay reservation, Mrs. Warren understands Indian problems but also has the ability to discuss them frankly, lucidly, and with a sense of humor. As one white listener said, she pricks many a conscience.

The idea of establishing an Indian Center was discussed at a meeting of all Seattle agencies which in any way relate to Indians, and it was agreed that the needs of Indians coming into the city constituted a problem for the whole community.

It was decided that such a center would not duplicate any existing service but would, in fact, assist specialized agencies. With the blessing of these agencies, a committee was nominated by representatives of churches, welfare groups, and civic organizations, with Seattle attorney Arthur Barnett as chairman, to work in an advisory capacity with the service league. The center is administered by an operating committee composed of four persons from the league and three from the community.

### Much Needs Doing

Because of racial prejudice it was not easy to find a location for the center. Volunteers have done much to make the rather barn-like quarters livable, but there is still a long way to go. Service, civic, and religious groups have contributed toward the project.

Service league members have further dreams they hope will come true. They would like to install some kind of kitchen facilities at the center. They would like to start craft classes. They would love to establish scholarships to help Indians secure vocational training.

"But," said Mrs. Warren gratefully, "the center is already meeting a great need."

At the open house last August it was learned from speakers that there are over 1,000 Alaskan Indians in Seattle and some 500 Blackfeet — these in addition to all those from Washington state reservations. Eighteen tribes have been represented at meetings of the service league, and members of 40 tribes have signed the guest book at the center.

### Poetess Honored

Greater Vancouver Tourist Association met early this month to discuss arrangements for celebrating the centenary of the birth of Indian Poetess E. Pauline Johnson.

### Frontiersman Honored

North Vancouver — The first North American Indian to become a member of the Corps of Imperial Frontiersmen has been honored here with the corps' highest Canadian award.

Trooper Harvey Gonzales, 38, of 437 West Third, received the corps' meritorious service medal from Brigadier W. H. Hocken, commandant of the Imperial Frontiersmen in Canada.

Gonzales, a member of the Squamish Indian band, was honored at a ceremony in the Indian Council Hall on Mission Reserve, January 19.



# Art Obey Top Indian Athlete

(Balcarres Free Lance)

A young sports director from St. Paul's Indian residential school was named Canada's top Indian athlete for 1960 recently. He is Art Obey who has spent most of his 28 years in the Qu'Appelle Valley lakeside school that is an educational centre for some 350 Indian children.

The Tom Longboat Trophy, awarded yearly to the top Indian athlete in Canada, is an honor that is awarded for athletic prowess, work and educational experience with Indians.

Tom Longboat will be remembered as one of the finest athletes of Indian descent Canada has ever known. He was a noted distance runner some few decades ago.

The choice of top Indian athlete is a careful one with nine regions naming their top candidates. Final winners of each region are given Tom Longboat medals with the top athlete receiving the trophy. In 1951 Art Obey was a medalist and on several occasions others from Lebret have won medals.

Judged by the Amateur Athletic Union of Canada, the choice of a top athlete goes to one who has contributed in some measure to betterment of sports, games and recreation in Canada. He must have leadership, organizational ability and personal character.

"Art Obey is certainly deserving of this honor and we are pleased that he has brought the honor to his school and to the province," commented Orrison Burgess, past president of the Saskatchewan branch of the A.A.U., who recommended Obey for the award.

Mr. Burgess pointed out that few winners of the Tom Longboat trophy have been from Saskatchewan. The most recent winner was George Poitras in 1955 who attended the Indian School at Lebret but was at Teachers' College at Moose Jaw when named winner.

Presentation of the Tom Longboat to Art Obey will be made early this year.

## Indian Concert Held in Regina

The Indian and Metis Friendship Centre of Regina sponsored a program of native dancing and singing at Campion College auditorium Friday, Feb. 10.

The Lebret Indian school pupils, with its military band, presented a 45-minute program. Pasqua reserve included native cultural dances and ceremonies — grass, owl, round and chicken dances — an exhibition "honoring ceremony" — and a hand game.

The Hope dancers from Poorman and the Piapot girl singers were also performers.

An athlete, Art was a short distance runner in track and field, but as a team player he excelled in hockey and baseball. He is highly regarded by his superiors as a "teacher" in athletics.

Born at Fort Qu'Appelle on November 25, 1932, Art Obey is a husky Indian with an athletic build gained from his years of loving sports. His parents, Mr. and Mrs. George Obey, are from the Piapot Reserve, 20 miles north of Regina. The elder Obey is from the Sioux tribe and Art's mother is a Saulteaux.

Almost from the first days of school as a boy, Art's ability made itself felt among his own people. As he grew older and attended the residential school at Lebret, this dark eyed young athlete excelled in hockey and baseball.

It was his ideal to help others of his race in the sports field. Art Obey's dream came true when he was asked to be sports director at the school in 1950 and it was through his efforts and guidance that Lebret Indian School gained prominence in sports, winning many provincial championships.

Art Obey hands most of the credit for the success of the school's team to Brother Aubry, O.M.I., athletic director.

The school has an envious record in hockey championships. From 1954 to 1959 it was the provincial junior "B" champions. Its juvenile "B" team brought the title home in 1956, 1958 and in 1959. That latter year was a banner one for the school as its teams captured the midget and juvenile 'C' championship.

In high school basketball the Indians captured the senior 'B' boys' provincial championship in 1960, losing to Tisdale in a round robin final played at Gravelbourg. The girls' "B" seniors captured the provincial title in 1960.

Teacher John Ross is the head man for Lebret basketball and football teams.

Father J. Hugenard, O.M.I., was the founder of the Indian School and it took the name of St. Paul's when the school was enlarged to include high school grades.

The Oblate Fathers, with Rev. Victor Bilodeau, the principal, conduct the school. Brother Aubry is chief instructor of Hugenard Cadet Corps, formed in 1942, and one of the finest in Saskatchewan.

Sports at the school is a major item with a fine gymnasium as well as a large lighted open air rink.

Art Obey's day starts after classes and for hours he works with the young Indian athletes on the playing fields, in the gym and on the skating rink.

"It's the kind of life I have always known and have always

loved," commented Canada's top Indian athlete.

Until the day he passed his 11th grade at St. Paul's school, the young athlete has been connected with sports there. At one time he was to further his education at Notre Dame College at Wilcox, Sask., but when offered the job as sports director at the Indian School he returned to Lebret.

That summer at Notre Dame, 1949, Art played baseball with the college team. His best years as a baseball pitcher were from 1954 to 1959 when he played for the Balcarres Braves of the Southern Saskatchewan Baseball League. Obey's best pitching season was 1959 when he won nine games and lost two.

On the rink, Obey has played most of his hockey with the Sioux Indians, an intermediate team made up of boys who once attended the Indian School at Lebret. In 1958, they captured the Saskatchewan 'C' championship.

Art Obey is highly regarded by his superiors, those he works with year in and year out, and most of all by his "boys and girls" on Indian School teams and in track and field.

Art married Yvonne Adams, who lived at Muscow, near Fort Qu'Appelle, in 1951, and they have been blessed with three boys and a girl.

The Tom Longboat Trophy, the highest achievement for a young Indian adult to attain, will be Art Obey's proudest possession.



Sister Marie-du-Christ-Prêtre (née Guillet) received her Holy Habit Dec. 10, 1960, at the Monastery of the Servants of Jesus and Mary, Hull, P.Q.

(Courtesy Mrs. R. Guillet, Montreal, P.Q.)

## Donates 11 Acres For Hospital

Sechelt, B.C. — Sechelt Indian Band has voted to donate 11 acres of its land opposite the Indian school in Sechelt so a hospital can be built on it at a meeting of the band council Jan. 11.

Clarence Joe spoke on the importance of a hospital, and of the desire to have it in Sechelt.

A vote was then taken which resulted 100 per cent in favor of donating 11 acres of Indian land. Surrender documents were then signed in the presence of Indian Superintendent J. C. Letcher and by Chief Charles Craigan and all his band council.

## Father Dunlop's Talk Widely Publicized

Most publicized comments of any B.C. Oblate recently have been the Indian Residential School versus Public School comparisons made by Father Herbert Dunlop, O.M.I., during a talk to the Saanich Holy Name Society January 8.

Father Dunlop, who is principal of Kuper Island Indian Residential School, stated that the record of the residential schools in B.C. over the past few years has been consistently superior to that of public schools.

Backing up his statement with statistics he cited comparative graduation results over a parallel period of time during which the public schools produced seven Indian graduates whereas the residential schools produced 120.

A similar pattern was to be seen among the students at his

own school, he said. "Of seven who entered high school from Kuper to undertake further courses in public schools only one is still attending and he is likely to drop out before the year's close. Of the 13 who graduated into a residential high school at the same time, 12 are still attending."

Father Dunlop cautioned his audience that this was not a "scientific survey", nevertheless the error was certainly no more than two per cent in his figures.

In assessing the graduation figures, Father Dunlop stated that he was not considering the students who donned a graduation garb, went through all the ceremonies, to discover later that they had not, in fact, graduated. These figures dealt only with those who "genuinely graduated" he said.





Hobbema Pee-Wee players Sam Aginas, Roy Arcand, Ivan Shortneck and Jimmy Minde accompanied Rev. A. Allard, O.M.I., (centre) on a trip to the city of Quebec to play in the International hockey tournament February 9.

## Hobbema Pee-Wees Play In Quebec City

By Rev. A. Allard, O.M.I.

Hobbema, Alta. — Early in January, 100 Pee-Wees from all Indian reservations in central and southern Alberta went to the Calgary Corral to be selected by Stampeders' and Junior Buffalos' coaches to participate in the International pee-wee tournament.

Ermineskin school, Hobbema, Pee-Wee team defeated an All-Star southern Alberta team 5 to 0. The coach of the Junior Buffalos told Father Allard that Hobbema should alone participate in the Quebec tournament because of their fast skating, stick-handling clean play and passing ability.

Four lads from Hobbema were selected: Sam Aginas, Roy Arcand, Ivan Shortneck and Jimmy Minde. Others were chosen from southern Alberta to complete an all-Alberta star hockey team to represent the province at the In-

ternational Tournament Feb. 9 in Quebec City.

The boys were trained by Father Allard and coached by Mr. Arseneault. Indian Band funds from Chiefs Johnny Samson, James Bull, Bob Smallboy and Sam Curry defrayed travel expenses.

The Hobbema Indian Pee-Wees had won many games this season, but had lost to Millet and Ponoka.

In Quebec, the Alberta team played Beaupre, losing 5-4, on Feb. 9. On Feb. 11, the team lost 3-2 to Bersimis Indians. The tournament attracted 16,000 people at the City Coliseum; a great ovation was given to the teams.

### WILLIAM WUTUNEE

William Wuttunee, 32-year-old Cree Indian lawyer from Saskatchewan, was a key speaker at the conference at The Pas on Indian and Metis relations within the community.

He was born at Red Pheasant Indian reserve near North Battleford, Sask., and studied at McGill University, Montreal, before obtaining his law degree from the University of Saskatchewan.

He is employed with the Saskatchewan government insurance agency. The conference at its closing session voted to set up a Community Friendship Council in The Pas to foster better Indian-Metis relations within the community.

• Twelve Oblate missionaries met at Duck Lake, Sask., Feb. 22-23, to study pastoral problems on Indian reservations.

The Most Rev. L. Morin, Bishop of Prince Albert, was present at the meeting.

## Indian Women Seek Foster Child Change

A resolution urging that children of Treaty Indian status when necessary be placed with foster parents of their own familiar culture, was passed by the women's group meeting in conjunction with the seventh annual Indian and Metis Conference in Winnipeg.

As Treaty Indians come under the jurisdiction of the federal government, payment for care of foster children is not available to Indian people. The services of the Children's Aid Society of Manitoba has not been extended to Treaty Indians.

The resolution which went to the general conference for ratification was based on a pilot project now in progress in the western part of the province under the Children's Aid Society of Western Manitoba.

### Recognized study

It recognized the study being undertaken by official and voluntary social agencies and offered assistance and encouragement in it and in early implementation of the necessary legislative machinery. The resolution also asked that the present policy of placing Indian children with foster parents of their familiar culture be strengthened and the special counselling skills of Children's Aid social workers be provided to administer these services without further delay.

A second resolution passed at the Conference endorsed a resolution from the Manitoba Provincial Council of Women to seek federal government enactment of legislation designed to promote the development of Indian and Eskimo arts and crafts and give protection similar to that afforded by the United States government.

The resolution noted the marked deterioration of skills of native craftsmen and lack of training for the young due to lack of protection. "They must compete with cheap mass produced imitation products, in most cases much inferior in artistry and beauty," the resolution stated. It also noted that such protection would supplement income of native artists.

### Present TV Sets

The Patient's Health Committee at the Charles Camshell Hospital in Edmonton were given three portable television sets by the four bands of the Hobbema Indian reservation January 6. The sets are for the benefit of long-term patients.

Presentation was made by Chief John Samson of the Samson Band, Chief Sam Curry of the Montana Band, Chief Bob Smallboy of the Ermineskin Band and James Bull, Chief of the Louis Bull Band.

The four bands have also presented a TV set to the patients at the Hobbema hospital.

## Nearly 100, She Returns to Trapline

Timmins, Ont. — Maggie Leclair, Ojibwe, who insists she won't be 100 for another three years, has gone back to her trapline.

Rheumatism racking her frame, she checked out of hospital and headed the 21 miles back to her Kamiscotia Lake home.

Hospital officials said Maggie thought one day in hospital was fine but three days were just too much.

"It's back to the bush for me," she said.

Maggie Buffalo was born on the shores of Nighthawk Lake.

When she left the hospital her doctor said she had one problem on her mind — where to get a new radio.

She had wrecked the old one by carving a hole in the cabinet and using it for a beaver trap.

### Record Attendance

Rev. Joseph Kane, O.M.I., Indian missionary in the Kamloops district, has just completed a series of missions for the Indian people on Vancouver Island.

First he teamed up with Father Lorne Mackey, O.M.I., preaching at the latter's missions in the Kuper Island area, then with Father Joseph Rossiter, O.M.I., whose Indian missions are centred around Duncan, Vancouver Island.

The missions drew record attendances at all reserves on which they were given.

### Manitoba To Assist . . .

(Continued from Page 1)

Indian and Metis and that the government is also willing to help.

He pointed out that the government's community development staff is working to educate the Indian and Metis, and that the idea of co-operatives is quite prevalent among them.

Effective assistance can be given without providing large sums of money and sending many government employees into the communities, he said.